

THE

ל'פ"ח

# SHEKEL



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**Medal Commemorating 350 Years  
of Jewish Life In America**



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Roman Aureus,  
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after AD 147



Roman Aureus,  
Rome Mint  
Antoninus Pius,  
AD 159-90



Roman Aureus,  
Lugdunum Mint  
Augustus,  
15-13 BC



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**EDWARD SCHUMAN, Editor**

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The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

## **Annual Membership fees:**

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

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# President's Message

By Mel Wacks

Just like Rodney Dangerfield, medals get no respect. But they should.

Here's how the earliest art medals are described by Charles Ryskamp and Earl Powell III, Directors of the Frick Collection and the National Gallery of Art, respectively: "The Renaissance medal must be counted among the richest and most complex of art objects. In its finest manifestation it combines portrait, narrative relief, text and historical reference in a compact, durable and portable object. It is at once beautiful, stimulating and of inestimable value as a document."

The same can be said of the best modern art medals, such as those issued to commemorate 350 Years of Jewish Life in America. You can read all about this important medal in this issue. It is the most significant Jewish-American medal issued in over a generation, and it is actually the third in a series of national medals commemorating important anniversaries of the first Jewish settlers in America, who arrived in New Amsterdam (New York) in September 1654. The earlier medals, issued to commemorate the 250th and 300th anniversaries are highly valued by collectors of Judaica and Americana; they have both been featured in *The Shekel* in excellent articles written by Dr. Uriel Paul Federbush (November-December 1976 and July-August 1978).

Whether you are a serious collector or a beginner, whether or not you have ever collected medals, whether you are Jewish or not, I recommend that you acquire the official medal celebrating 350 Years of Jewish Life in America, especially at the reduced prices offered to AINA members. It is an acquisition you will enjoy yourself, and share with family and friends. I hope you will display this limited edition work of art rather than putting it in a drawer. It deserves respect!

Happy Collecting,



P.S. It was my pleasure to head the committee that selected the superb designs by Dana Krinsky. The committee included longtime AINA members Dr. Ira Rezak and author/scholar Daniel Friedenberg.



# The Editor's Page

By Edward Schuman

This has been a chaotic few months for us. We attended the ANA convention in Pittsburgh with Florence and myself staffing the AINA club table. We were appreciative that board member Josh Protas was able to assist and give us a breather. We met Dr. Aubrey Joffe, a familiar name to those who collected Israel material thirty years ago. The board meeting and general meeting went well and the programs were well received. We returned home to survive the four major hurricanes which hit South Florida within six weeks.

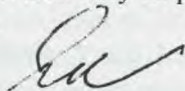
The publishers periodical rate we had been using for all foreign shekel mailings had been discontinued years ago without our knowledge. Many of the Sept.-Oct. foreign shekels were returned to us for additional postage. The correct lowest postage rate is by airmail @ 80 cents per ounce, or \$4.00 per magazine. Foreign and Canadian membership rates must be adjusted. We trust our overseas members will understand that the rate increases are beyond our control.

Board member Marc Randolph has given us a monumental article on medals commemorating the Israeli-Egyptian peace treaty. The article will run over the next three or four issues. Shmuel Aviezer, one of our most consistent contributors has also given us several articles. Shmuel has supported the SHEKEL with unique articles for many years.

We have been advised that the IGCMC New Years Tokens are now only given to those subscribers who have purchased from the corporation in the past year or so. We know that some members will be disappointed as they collect these tokens and look forward to receiving one each year. AINA will receive approximately 200 tokens shortly. If you desire one, please send a stamped self addressed envelope to the Florida office and we will send one to you while the quantities last.

Florence will be mailing out the dues applications shortly. We again appeal to our members to please send in their dues promptly and not stick the notice in a drawer where it can lay unforgotten. This is an extremely time consuming task and Florence would appreciate your assistance in making her job as quick and easy as possible.

Till the next issue





# Official Medal Commemorates 350 Years of Jewish Life in America

By Mel Wacks

Just 34 years after the Pilgrims arrived at Plymouth, Massachusetts aboard the Mayflower, another group immigrated to America seeking religious freedom. In early September 1654, 23 Jewish settlers arrived in New Amsterdam (New York), following a torturous journey from Recife, Brazil.

The Pilgrims, separatists from the Church of England, had first emigrated to the Netherlands before finally building a colony on the shores of Cape Cod. Most of the Jewish population of Recife had also come from Holland to one of the only regions in the New World where they were permitted to practice their religion openly. Despite official tolerance, the Jewish community in Dutch Brazil encountered hostility and discrimination at the hands of Calvinists and Catholics.

When Portugal reconquered the area in the mid-1600s, some Jews were executed as allies of the Dutch, and others were sent to Lisbon where they were handed over to the Inquisition; still others returned to Holland. After the fall of Recife in 1654, the Portuguese expelled the Jews. One group set out for Amsterdam on a vessel called the Ste. Catherine. En route, after stops in Jamaica and Cuba, the ship was captured by a Spanish privateer and the passengers were stripped of their valuables. A return to Europe was now out of the question.

The refugees struck a deal with the ship's captain, Jacques de la Mothe, to take them instead to New Amsterdam for a fee of 2,500 guilders. Upon their arrival in September, the Dutch colonial governor Peter Stuyvesant seized the Jews' meager remaining possessions to be sold to meet their debts. When insufficient funds were raised, Stuyvesant jailed two of the refugees and wrote to the Dutch West India Company in Amsterdam. He asked permission to expel the entire group because they might become a burden on the city (which had a population of only about 800). However, his petition was denied, and permission was granted to the Jewish settlers to live in New Amsterdam "so long as they do not become a burden to the Company or the community." When the British captured New Amsterdam in 1664 and renamed it New York, the rights of the Jewish residents were reconfirmed.



The first synagogue in America was built on Mill Street in New York City in 1729-1730. The second Jewish house of worship was erected in Newport, Rhode Island, by a congregation of perhaps 20 families in 1763. On visiting Newport in 1790, President George Washington was presented with a letter of welcome from Moses Seixas, the head of the Hebrew Congregation of Newport. Seixas referred to the United States as "A government which to bigotry gives no sanction, to persecution no assistance." A large portion of Washington's response, which repeated some of the words of Seixas, is inscribed on the new medal by Dana Krinsky that is the official commemorative celebrating 350 Years of Jewish Life in America (1654-2004):

*"The citizens of the United States of America have a right to applaud themselves for giving to Mankind examples of an enlarged and liberal policy. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens. May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit under his own vine and fig tree, and there shall be none to make him afraid."*

Beneath the quote is a New York-like skyline and the official logo of Celebrate 350, the committee that is coordinating national events.

Back in 1751, the Pennsylvania Provincial Assembly had ordered a bell to hang in the new State House in Philadelphia. On July 4, 1776, the Liberty Bell was rung to signal the Continental Congress' adoption of the Declaration of Independence. The bell bears the motto "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10). A portion of that biblical quote, in English and the original Hebrew, is inscribed on the reverse of medal celebrating 350 Years of Jewish Life in America.

The reverse design is described by Ms. Krinsky as "representing a straightforward idea of people and hope. Shown is a crowd of men, women and children on a journey of liberation." Some see them in the shape of a ship's prow, signifying the millions of immigrants who came to America by boat. Krinsky goes on to describe the horizontal lines and stars as a reference to the American flag, representing the hope for a new life, full with opportunities, for all people.



The art medals commemorating 350 Years of Jewish Life in America are large 8 oz., 3 inch diameter. They are available at special reduced prices to AINA members: Bronze \$36 (regularly \$50), Pure Silver \$125 (regularly \$150) and Gold-plated Silver \$150 (regularly \$175) from the non-profit Jewish-American Hall of Fame, 5189 Jeffdale Ave., Woodland Hills, CA 91364. Add \$5 per order for shipping and insurance. Editions are limited to 1,000 bronze, 350 pure silver and 100 gold-plated silver medals. 50% of the cost can be considered as a tax-deductible contribution.

One of the first medals struck was donated to the Library of Congress. It will be part of a large display, along with the rare medals that were produced in 1905 and 1954 respectively, honoring the 250th and 300th anniversaries of the first Jewish settlers in America. These three anniversary commemoratives are all 3" diameter, and form the oldest continuing series of art medals in America -- produced at the rate of only about one per generation! The "From Haven to Home" exhibit will run from September 9 - December 18, 2004, in the Great Hall Galleries of the Library's Thomas Jefferson Building in Washington DC.

Illustration of the medal is on the front cover of this issue  
This article was previously published in Coin World.

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# THE ROAD TO JERUSALEM

The two-lane highway that was Jerusalem's lifeline took a loopy path toward Tel Aviv on the coast through rock-strewn wild lands that crumple up against both sides of the roadway in places. It snaked through a sharp natural cut which gave Arabs the high ground over Israeli convoys trying to reach Jerusalem with food, water and reinforcements.

In May 1948 the road to Jerusalem was controlled by Arab forces. It was crucial to find an alternative route that would circumvent the Arab stronghold at Latrun. The detour was opened on the night of 10-11 June 1948 and was called the Burma Road, after the route opened by the Allies from Burma to China during World War II.

The 100,000 Jewish Jerusalemites who lived under the Arab siege relied on the armed convoys that brought supplies of food, water and medicine to the city. The lower hill of the Castel, a key outpost to the west, was the vantage point over the main Tel Aviv-Jerusalem highway. Whoever controlled the Castel controlled the access to Jerusalem.

It took several brigades of Palmach and Haganah forces to finally capture the hill in April 1948. The Jewish brigades killed renowned Arab commander Abd Elkader El Hussein and opened the by-pass to the Holy city as the Arab soldiers flocked to Jerusalem for Hussein's funeral.

The building of the Burma Road was a feat of endurance and ingenuity. It was conceived and engineered by the legendary American World War II veteran Mickey Marcus and constructed by gangs of young Jews who surreptitiously hacked and bulldozed the lifeline out of the steep terrain. At night, in near silence so as not to tip off the enemy, the Israelis worked on a bypass. They used mules and cattle and sometimes hauled supplies on their own backs, moving single file like ants in the darkness, carving a one-track road about six miles long through the rugged hills.

The road was built with lightning speed, and carried everything from marching troops to heavy equipment. It runs behind hills to stay away from Arab sight lines from the main road. The road twists and turns and in spots is quite steep. At first, a three mile gap between two sections of the road proved impossible to bridge, so hundreds of men would traverse this area at night on foot, hauling heavy sacks of flour to Jerusalem.

Today, on the hills of the Burma Road across from the Harel Outlook, oversized silhouette figures and burnt out destroyed vehicles have been placed to recall the fortitude of those night shleppers. Just inside the entrance to Harel, a simple plaque nestled amongst the trees honors those American volunteers who fought in the War of Independence. In the field below Latrun is the graveyard of hundreds of Jewish soldiers. Many of



those who fell at Latrun, a Mandate police fort, pumping station and key point on the Tel Aviv-Jerusalem highway, were Holocaust survivors, recently released from the Cyprus detention camps. The men were untrained, spoke little Hebrew and had little chance against the Arab Legion's superior artillery and firepower.

One of the young commanders of a division who tried to come to the rescue of the untrained survivors was Ariel Sharon. Badly wounded, he managed to scramble to safety with the remnants of his platoon, through the open wheat fields below the Latrun fortress. A short distance from Latrun is the military cemetery at kibbutz Kiryat Anavim. It's a quiet place on a slope just past the cowshed of the kibbutz. Here lie the boys of the Harel brigade, laid to eternal rest at the place that served as their home base during the War of Independence. A glance at the gravestones indicates that the Harelniks were indeed just boys. The orderly rows of Jerusalem stone bear the names and ages of the fallen. 15, 16, 17 year olds who lied about their age in order to enlist to fight for a Jewish state. Many of the boys were new immigrants from the devastated Jewish communities of Eastern Europe.

Historians say that, by all rights, the combined Arab armies and the Palestinian irregulars should have won the war easily. They were well-equipped with British tanks, heavy artillery and bombers. But most of the ground troops were not well-trained and there were factional squabbles among the Arab League leaders. For their army, the Jews had the former Haganah forces. They'd spent years perfecting commando tactics as they defended Zionist settlements and harassed the British authorities. And they were united by desire.

The Road to Jerusalem was used as the theme on the 50 pound Israeli banknote in the landscape series placed in circulation between August and October 1955.





“.....the tribes of Israel were gathered together;”

## Deuteronomy 33:5)

**On the I.L. 100 banknote (1969)**

By: Shmuel Aviezer

Many may not remember the first banknote in the denomination of I.L. 100, which was introduced into circulation in Israel in February, 1969, and then gradually withdrawn from circulation in the years 1975-1976. Yet, even those who remember it, did they perceive the symbols of the tribes of Israel as they featured on the back, embracing the emblem of the State of Israel, the seven-shaft candelabrum and the two olive branches?

For those who have perceived and wondered what inspired their images and form, and for those who were not seriously attracted by their presence, here are the Biblical verses in which their design was based:

(see numbered picture hereunder)

- 1) Reuben (Flower): “Let Reuben live and not die.”  
(Deuteronomy 33:6)
- 2) Simeon (Castle): “... and the tribes of Israel were gathered together ...”  
(Deuteronomy 33:5)
- 3) Levi (Grand Priest Breastplate): “They shall teach Jacob thy judgments and Israel thy law;”  
(Deuteronomy 33:10)
- 4) Judah (Lion): “Judah is a lion’s whelp ...” (Genesis 49:9)
- 5) Issachar (Astronomy): “and the children of Issachar which were men that had understanding of the times ...”  
(1 Chronicles 12:32)
- 6) Zebulun (ship): “Zebulun shall dwell at the haven of the sea.”  
(Genesis 49:13)
- 7) Dan (Law): “Dan shall judge his people...” (Genesis 49:16)
- 8) Naphtali (Gazelle): “Naphtali is a hind let loose ...”  
(Genesis 49:21)
- 9) Gad (Encampment): “Gad, a troop shall overcome him ...”  
(Genesis 49:19)
- 10) Asher (Olive Tree): “Out of Asher his bread shall be fat ...”  
(Genesis 49:20)
- 11) Joseph (Wheat and Barley): “And of Joseph he said, blessed of the Lord be his Land ...”  
(Deuteronomy 33:13)
- 12) Benjamin (Wolf): “Benjamin shall ravin as a wolf ...”  
(Genesis 49:27)







# The Frankfort Philanthropin

The Frankfort Philanthropin is the name of the high school of the Hebrew community of Frankfort-on-the-Main. The institution, which has been in existence since Jan. 1, 1804, was founded by Siegmund Geisenheimer conjointly with a number of friends as a place of instruction and education for those in whom a desire for learning had been awakened by the movement inaugurated by Moses Mendelssohn.

Before a special school was opened, voluntary contributors had defrayed the cost of the education of a number of poor children who were sent to the newly founded model school in Frankfort. The Philanthropin became an independent school on Jan. 1, 1806, since which date pupils who have been able to pay for instruction have also been admitted, and attendance has rapidly increased.

In the days of Primate (later Grand Duke) Carl Dalberg (1806-13) the young school received financial support by the state, besides receiving the income from various legacies bequeathed to the Jewish community. A girls' school was added in 1810 and in 1813 there were five classes for boys and four for girls. The Philanthropin was included among the public schools of the grand duchy of Frankfort as "*Bürger und Realschule*," attached to which was an elementary school. In 1854 the elementary school was abandoned; but the institution continued to be known until 1889 as "*Real- und Volksschule der Israelitischen Gemeinde*."

When the Vienna Congress restored Frankfort's independence, the school came into financial difficulties because the financial aid and the income from legacies were withdrawn from it. The latter were restored to the school by a resolution of the Senate on Feb. 13, 1819.

On Nov. 13, 1845, the school took possession of the imposing building which had been erected at the expense of the community. In 1860 a hall was built, containing a gymnasium. When Frankfort became a part of Prussia, the school system of the city changed. By a ministerial rescript dated June 25, 1867, the Philanthropin was recognized as a "*Realschule*" of the second class, entitling its graduates to perform their military service in one year.

When founded, the Philanthropin was independent of the Jewish community, but since March 18, 1843, it has been under communal supervision. According to an agreement between the institution and the board of education, the school is "an institution of the Jewish community, and is supported at the community's expense."



A number of bequests and gifts for the provision of scholarships, etc., have been made. The school celebrated its centenary on April 15, 1904, on which occasion former pupils presented it with an endowment of more than 100,000 marks.

To commemorate the occasion the school commissioned a medal that commemorated the centenary. The medal was designed by Leo Horovitz (1876-1960). The medallist was the son of a well known rabbi in Frankfort on Main who engraved mainly Jewish medals.

It is not known if a medal will be struck in 2004 to commemorate the two hundredth anniversary of the school



# 60th ANNIVERSARY OF THE LIQUIDATION LITZMANNSTADT GHETTO (LODZ GHETTO) POLAND

By Severin Szperling  
E-mail: Jam1442@aol.com

When Germans invaded the city of Lodz in September 1939, the population of the city of Lodz was approximately 750,000 people. The Jewish population of the city was about one-third (250,000 people) and the town had a strong 70,000 German minority. Lodz was renamed Litzmannstadt by the Germans in honor of the famous WWI German General Litzmann.

On September 21, 1939, Reinhard Heydrich issued a set of instructions putting restrictions on all Jews in the General Government and began the process of the ghetto organization. The Lodz Ghetto, was created on February 8, 1940 and located in the city district Bauty and the Old Town in a total area of 4.13 square kilometers. On April 30, 1940, the Ghetto was finally sealed and isolated from the Aryan part of the city. Barriers, brick walls and barbed wire fences were erected around the Ghetto. Houses next to the Ghetto were demolished to make a border isolating the Ghetto from the rest of the city.

Two isolated camps were opened within the Ghetto's borders - one for the Gypsies and the other for the Polish children from 8 to 16 years of age. The Lodz Ghetto was more tightly sealed and better guarded than any other ghettos set up by the Third Reich. There were no sewer systems that could be used as a route out. In contrast to the Warsaw Ghetto, the Jewish quarter in Lodz was completely isolated. This had a tragic effect on the lives of the Ghetto's inhabitants, as it made the smuggling of food and medicine impossible.

From June 1940, Germans flooded the Ghetto with 160,320 Jews from Lodz and the surrounding regions. More than 200,000 Jews from Poland, Germany, Austria, Luxembourg and the former Czechoslovakia were imprisoned there. Lodz Ghetto was also a place of work, producing clothes, shoes and whatever else the Reich needed. Because of the profitable production, Lodz Ghetto became the longest functioning ghetto in Poland. Lodz Ghetto was a well organized administration. In 1942 there were 33 administrative departments.

From the mid-1940s, Jews from the Lodz Ghetto began to be deported to the death camps Chelmo (Kulm) and Oswiecim (Auschwitz)



from the railway station Radegast, which was within the border of the Ghetto. On August 29, 1944 at 11 o'clock in the morning, the last transport from the Lodz Ghetto left the Radegast for Auschwitz. At that very moment, the Russian Army was only 120 kilometers away (75 miles).

The Lodz Ghetto is one of the better-preserved ghettos. The Germans did not burn the buildings of the Ghetto. Most documents, such as transportation lists, showing from where people came to the Ghetto, equipment and other items escaped destruction. The railway station Radegast, railroad tracks and the loading platforms also survived. Today, the railroad tracks still have the sign "Krupp 1939"

According to the Polish newspaper, "Gazeta Wyborcza," dated April 24, 2004, between 12,000 and 20,000 Jews survived the Lodz Ghetto. Of the 250,000 Jewish people living in Lodz in 1939, currently 350 were registered members of a local Jewish organization. In Lodz today, the largest Jewish cemetery in Europe exists.

Town authorities have done much work at the Ghetto sites, and promise more improvements this year. Most of the events this August were to commemorate the 60th Anniversary of the Liquidation of Lodz Ghetto and occurred on the grounds of the former Ghetto. All planning and organization of the ceremony was the responsibility of the Mayor of the City and the town authorities with the cooperation of the local Jewish organization.

Well known by numismatics, the Litzmannstadt Ghetto had its own currency. The projected detailed plan for the Ghetto in early October 1939 called for "... the entire Jewish population of Lodz ...be placed into this patch of Lodz ...and that the Ghetto would have its own internal currency, post office, security services ..." The mint then began production of 5 and 10 Mark coins. In 1943, the 20 Mark coin was minted in aluminum with a diameter of 33 mm, (1- 5/16").





After 60 years, we see a similar 20 Mark (obverse only) Struck for a different occasion as the commemorative medal of the 60th Anniversary of the Liquidation of the Lodz Ghetto.



Issued privately by the Lodz Branch Numismatic Association in 2004, minted by the Polish State Mint, diameter 38,6 mm (1 1/2") in five kinds of metal: silver, silver-plated, gold-plated, bronze and aluminum.

Obverse: The 20 Mark copy of the original Ghetto coin has an outer ring. Within the ring is a Polish description -Pieniadz Getta Lodzkiego 1940-1944 -and a symbol of the Star of David. Translation: Currency of the Lodz Ghetto 1940-1944.

Reverse: Around the rim are the Polish words, translated in English: 60th Anniversary of the Liquidation Lodz Ghetto - Polish Numismatic Association, Branch in Lodz. On the top: A circle within a diamond. On the edge of the circle is a crown with the words underneath, Polish Numismatic Association. Beneath the words is an eagle, which is the emblem of the Polish State. This entire symbol is the logo of the Polish Numismatic Association. Both sides of the diamond are dates 1944 -2004. On the bottom: a boat, which is the symbol of the city of Lodz. The word "Lodz" means boat in Polish.

The Polish National Bank will issue this year a 20 zloty coin in silver in memory of the Lodz Ghetto.



# Medals Commemorating the Egyptian & Israeli Peace Treaty

By Marc A. Randolph, Esq.

From the beginning of the large scale return of the Jews to their historic homeland in the late 1880s, the Arabs have always objected to the presence of Jews. Unfortunately, despite the Jews working to significantly improve the land, and despite their attempts to develop good relations with the Arabs, the Arabs turned to violence to try to stop the Jewish immigration and to force the Jews to leave. This violence steadily increased until it reached its peak when Israel was declared a state and armies from five neighboring Arab countries invaded the newly declared Jewish state. From the very moment that Israel was declared a state in 1948, the surrounding Arab countries have continually sought to destroy it. No country has played a larger role in the fight against Israel than Egypt.

Egypt made a national priority of the goal of the complete and total destruction of Israel, not just its military defeat. Egypt devoted a considerable portion of its national resources to the goal of "pushing the Jews into the Sea". Egypt's stated aim in fighting Israel was to kill all of the Jews who had settled in Israel.

Against an enemy seeking its complete destruction, Israel fought each of its wars fiercely, knowing that any defeat would result in the death of all of its Jewish citizens. Despite being outnumbered and mostly out-gunned, Israel defeated Egypt in every war fought, including the War of Independence in 1948-1949, the Suez Campaign in 1956, the Six Day War in 1967, the War of Attrition in 1969-1971 and the Yom Kippur War in 1973. While each of these wars ended in victory for Israel, each conflict ended with a UN-imposed cease-fire as Egypt always refused to sign a peace treaty with Israel, for fear that such a treaty would grant legitimacy to Israel.

Ironically, all of the years of belligerency and war that Egypt instigated against Israel resulted in Israel becoming the strongest military power in the Middle East, while at the same time causing Egypt's economy to continue to decline. President Nasser of Egypt saw his prestige collapse from the debacle of the Six Day War in 1967. In 1967, despite once again promising his people that the Egyptian army would "push the Jews into the Sea", the Egyptian forces were destroyed as the Israelis swept through the Sinai Peninsula to the Suez Canal, killing at least 3,000 Egyptian soldiers. When the fighting ended, Israel controlled and occupied the entire Sinai Peninsula, and refused to withdraw (as compared to the Suez Campaign in 1956, when the United States forced Israel to withdraw its forces from the Sinai). The devastation and loss of the Sinai oil fields threatened to



bankrupt the Egyptian government. This humiliation, as well as Arab internal hostilities and growing Palestinian nationalism, strained Nasser's abilities. At age 52, he collapsed and died of a heart attack on September 29, 1970.

Anwar Sadat took over control of the Egyptian government from Nasser, and in 1971 attempted to interest Israel in peace proposals on his terms. Sadat's failure to obtain Israel's agreement to peace on his terms led to Sadat's launching, coordinated with Syria, the surprise attack on Israel which started the October 1973 Yom Kippur War.

Despite initially surprising Israel in the Yom Kippur War, Israel defeated the armies of Egypt and Syria in what is considered its greatest military victory to date. After the Yom Kippur War, Sadat realized that the Arabs were not going to be able to defeat Israel militarily and that his country's economy was in such a poor state that drastic measures were needed to save Egypt from economic collapse. Within Egypt, there was a growing distance between the rich and poor, which was causing significant internal strife, including riots, strikes, and attacks on the rich. These internal upheavals raised the attention of the international community, particularly the United States, which was concerned that internal strife would weaken Sadat's policies, at the time considered "moderate" as compared to other Arab leaders' policies.

Sadat became convinced that Egypt would gain much more from peace with Israel than through continued armed conflict. Believing that Egypt had restored its honor during the Yom Kippur War by initially pushing the Israelis back from the Suez canal (despite Israel's ultimate victory in the War), Sadat stood before the People's Assembly, Egypt's parliament, on November 9, 1977, and stated, "Israel would be astonished when they hear me say this. But I say it. I am ready to go even to their home ... to the Knesset and discuss peace with them if need be."

On Friday, November 11, Israeli Prime Minister Menahem Begin took up Sadat's offer and extended an invitation to the Egyptian leader in a message broadcast directly to the Egyptian people. Begin stated, "Let us say to one another, and let it be a silent oath by the peoples of Egypt and Israel: no more wars, no more bloodshed and no more threats."

Then followed a week of activity to formalize the invitation and the timing of a meeting, in an exchange of letters transmitted between Israel and Egypt by the US ambassadors in Tel Aviv and Cairo. Sadat and Begin then announced that Sadat would arrive in Israel Saturday night, November 19th. Advance planes from Egypt were met in Israel by cheering crowds.

The leaders of the other Arab countries (chiefly Libya, Syria, Iraq and the PLO) all denounced Sadat's moves toward peace with Israel, while



on the other hand Sadat gained many admirers in the West. There were many reasons for the intransigence of the other Arabs. Egypt had the largest population of any Arab country and without it, no future military action against Israel could hope to succeed in destroying Israel. Consequently, Sadat was accused of betraying not only the Arab cause but of Islam itself. The Syrians were loudest of all, but since they were now heavily involved in their invasion and occupation of Lebanon, all they could do was shout. The Egyptian people, on the other hand, supported Sadat wholeheartedly at this point, since they had suffered most of the casualties in the five previous wars against Israel and were tired of laying down their lives when it suited someone else. As one Egyptian writer put it, "richer Arabs want Egypt to starve alone, die alone, fight alone and go bankrupt alone."

Prior to his visit to Israel, Sadat traveled to Syria for talks in Damascus with Syrian leader Hafez Assad in an unsuccessful attempt to win Syrian support for the mission, the Egyptian calling it his "sacred duty". Syria refused to join Egypt in its peace attempt. Violent Arab opposition to Sadat's trip to Israel erupted with a pair of explosions at the Egyptian Embassy in Damascus.

Despite the overwhelming opposition in the rest of the Arab world, on Saturday, November 19 Sadat's jet, Egyptian One, brought Anwar Sadat to Israel. Sadat landed at Ben Gurion Airport. He was greeted by the blare of trumpets and a 21-gun salute in a formal airport welcome by Prime Minister Begin, Israeli President Ephraim Katzir and many past and present Israeli leaders as is illustrated below.



Sadat drove to Jerusalem with President Katzir and met briefly with Begin at the King David Hotel, his base for the 36-hour visit. On Sunday,



Sadat prayed at the Al Aqsa Mosque and visited the Yad Vashem Holocaust memorial with Begin.

That afternoon, Sadat mounted the rostrum of the Knesset and speaking forcefully in Arabic, called his visit an "important juncture in the history of the world". As expected, Sadat restated Arab demands including Israeli withdrawal from war-won lands and a permanent home for the Palestinians. But then he declared, "I wish to tell you today and I proclaim to the whole world: We accept to live with you in a lasting and just peace."

Begin, following Sadat to the rostrum, called on Arab leaders to open peace negotiations and declared, "Everything must be negotiated and can be negotiated." The Israeli also hailed the courage shown by his old foe in coming to Israel. "We Jews appreciate courage, and we will know how to appreciate our visitor's courage."

The medals illustrated in Figures 1-8 were issued in 1977 to commemorate Sadat's historic visit to Israel.

Fig. #1



The medal illustrated in Figure 1, was issued in bronze (59mm - 10,000 minted) and in silver (59mm - mintage unknown - marked .999 silver on the edge). Each medal is individually numbered on the edge (the bronze example shown above is numbered 666). The obverse has in the top center field profile busts of Begin and Sadat face to face with a view of the Knesset (the Israeli Parliament building) below. Beneath the bust of Begin is written in Hebrew, "10<sup>th</sup> of Kislev 5738 [1977]", and beneath the bust of Sadat is written "9.11.1977". Curved around the rim in English, Hebrew and Arabic is written, "Jerusalem - Begin Sadat's meeting".

The reverse has in its center a broken sword. A dove with an olive branch in its beak is positioned over the break in the sword, representing peace triumphing over war. Curved around the rim in English and Arabic, and in the center in Hebrew, is written, "NEITHER SHALL THEY LEARN WAR ANYMORE.' ISAIAH 2.4".



Figure #2



The medal illustrated in Figure 2 was issued by the Judaic Heritage Society in bronze (39mm - mintage unknown) and silver (39mm - mintage unknown). Each medal is individually numbered on the edge (the bronze example shown above is numbered 0577). It was struck by the Metal Arts Company, located in Rochester, New York. The obverse has in its center field raised images of Sadat and Begin shaking hands in front of the flags of Egypt and Israel. The picture appears to be based on the first handshake Begin and Sadat shared on the tarmac of Ben Gurion Airport upon Sadat's landing in Tel Aviv, as illustrated in Picture 1 above. Curved around the right rim is written "JOURNEY TO JERUSALEM / NOV 19-21 1977".

The reverse has in its center, along side of an olive branch, the inscription, "THE JUDAIC HERITAGE SOCIETY HONORS ANWAR EL-SADAT AND MENACHEM BEGIN FOR THEIR COURAGEOUS INITIATIVES IN PURSUIT OF PEACE IN THE MIDDLE EAST / KISLEV 5738 / MOHARRAM 1397 / DECEMBER 1977".

Stamped on the edge of the silver medal is, "THE METAL ARTS CO. ROCH. NY. .999 FINE SILVER JHS 997 / © J.H.S." Stamped on the edge of the bronze medal is, "ENDURART NY CT / JUDAIC HERITAGE SOCIETY"

Figure 3



The medal illustrated in Figure 3 was issued by the Franklin Mint in 1977 in sterling silver (39mm - mintage unknown), in 24kt gold electroplating on sterling silver (39mm - mintage unknown) and in



Platinum (10 mm - Listed on Certificate of Authenticity as struck in "Limited Edition", although no specific mintage known. The Mint referred to the Platinum medal as a "Mini-Coin"). The medal is named "The Sadat Visit to Israel Eyewitness Medal". It was issued as part of the Franklin Mint's Eyewitness Series and was originally in a plastic case (93mm by 68 mm).

The obverse has a picture of Sadat and Begin shaking hands in front of Sadat's airplane right after it landed in Israel. This is based on the photograph illustrated in Picture 1. Behind Sadat are various Egyptian officials who joined him on his journey to Israel. Behind Begin is Israeli President Ephraim Katzir. It has been said that Golda Meir was one of the Israeli officials who joined Begin in meeting Sadat at the airport. When introduced to Sadat, she is rumored to have asked him why he elected to make peace with Israel. His response was that he learned to love the children of Egypt more than he hated the children of Israel.

The reverse has in the lower field a map of part of Israel and Egypt with an arrow and a dotted line joining the two capitals, Cairo and Jerusalem, symbolically showing Sadat's journey to Jerusalem. In the upper left field in English is written, "Egyptian President Anwar Sadat Meets Israeli Prime Minister Menahem Begin November 19, 1977".

Figure 4



The medal illustrated in Figure 4 was issued in bronze (59mm - mintage unknown) and sterling silver (59mm - mintage unknown). The edge of the medal is stamped, in Hebrew and English, with "ISRAEL". Each medal is individually numbered on the edge (the bronze example shown above is numbered 0163). The medal was designed by Israeli artist Noam (Naim) Basson.

The obverse has in its center field left facing profile busts of Begin and Sadat. Underneath the busts, written in English, Hebrew and Arabic, is "NO MORE WAR". Curved around the upper left edge in English, Arabic and Hebrew is written "PEACE". On the bronze version of the medal only, the artist has signed "Basson", with the numbers "200" and "163", on the left shoulder of the bust of Sadat.



The reverse has in the upper center field an illustration of the Knesset. In the center field are pictures of the Israeli and Egyptian flags side by side. Below the flags, written in Hebrew, English and Arabic, is "VISIT OF PRESIDENT ANWAR SADAT OF EGYPT". Written in the bottom center field is the date "19.11.77".

Noam Basson's work covers a wide variety of disciplines, including painting, sculpture, relief, tapestries and jewelry. Basson has gained international acclaim and his works have been displayed in many museums and galleries throughout Israel and the world. A large majority of Basson's pieces are of kinetics or op-kinetic styles, which break the traditional two or three dimensional static framework by creating optical illusions or by incorporating real movement. Basson designed and invented the first kinetic medallions of Israel, which have gained praise around the world. See Figures 18 and 20 below for other Peace medals designed by N. Basson.

Figure 5



The medal illustrated in Figure 5 was issued in bronze (59mm - mintage unknown; the above shown version is the only example of this medal the author has ever seen). The edge of the medal is stamped, in Hebrew and English, with "ISRAEL". Each medal is individually numbered on the edge (the bronze example shown above is numbered 0954).

The obverse has in its center field front facing raised busts of Begin and Sadat (both of which appear to be rather unflattering representations of both men). Underneath the busts, written in English, Hebrew and Arabic, is "AND NO MORE WAR". It should be noted that the above medal is one of the few medals that depict Begin and Sadat facing forward, with the vast majority of medallic representations of Begin and Sadat showing their profiles.

The reverse is identical to the reverse of the medal illustrated in Figure 4 above



## LAKE KINNERET

The Kinneret covers an area of 64 square miles; its maximum length (north to south) is 15 miles and its maximum width (east to west) is 10 miles. The surface of the lake is approximately 696 feet below the level of the Mediterranean Sea and, at its deepest, the water is about 144 feet deep. The Kinneret is fed by a number of fresh water streams. There are also salty springs at the lake bottom and along its shores. These add to the salinity of the water which is intensified by the high evaporation rate due to the hot climate.

The amount of water in the lake varies a great deal with the shift from rainy to drought years. Until the winter of 1973/74 several years of drought had lowered the surface considerably but that exceedingly rainy winter restored it to its average. The river Jordan flows out of the southern end. In 1964 the National Water Carrier was completed to bring sweet water to the more southern sections of Israel. Lake Kinneret is the main reservoir from which the water is taken.

Because of its abundant water supply, warm climate and surrounding fertile area, Lake Kinneret has attracted man since prehistoric times. The most ancient human remains and artifacts found in Erez Israel come from an area not far from Lake Kinneret's shores. In the Early Bronze Age some of the largest cities of Canaan were situated nearby and the Via Maris ("Maritime Route") passed its shores contributing to the wealth of the cities. In fact, Egyptian documents mention the hot springs on the shores of Lake Kinneret and their beneficial effects.

In Bible times, Kinneret served as a prominent boundary mark. In the Canaanite era, it was the border of Sidon, king of the Amorites, and after Israel's conquest of the land, it marked the boundary between the territories of Naphtali on its western shores and Manasseh on its eastern shores. In the period of the Roman occupation, King Herod received the city of Hippus (Susitha), which bordered on the east of the lake, and Herod's sons, Antipas and Philip, founded the cities of Tiberias and Julias (Bethsaida). Subsequently the lake also became known as the Sea of Tiberias. Moreover, it was also during the Roman period that the Lake Kinneret region served as the setting of Jesus' preaching, and later as the center of his apostles' activities. As a result, many churches were later built on these same shores. The crusaders fought to control the lake area because of its historic connections with Christianity.

Beginning with the 20th century, Jewish settlement was gradually revived on the lake's west and south shores, with the founding of such



settlements as Deganyah and Kinneret, and later on the east shore with the establishment of Kibbutz Ein Gev. A fishing industry was developed and tourism promoted, and today the area is an important vacation center particularly in winter when it is very warm there. Every year there is a swimming contest across the Kinneret in which hundreds of people, both young and old, participate.

Until 1967, Lake Kinneret and a small strip on the eastern shore of the lake served as the border between Israel and Syria. However, Syria's aggression and its attempts to set up military positions on Israel territory near Ein Gev became increasing sources of friction and tension. This was one of the causes of the Six-Day War which resulted in Israel's occupation of the Golan Heights, east of Lake Kinneret. Thus as of 1967, Lake Kinneret was no longer the border between Israel and Syria, and it is presently an inland lake of Israel.

In 1952, the Bank of Israel issued fractional currency called Prutah, which were issued in addition to the coins and banknotes in circulation. The banknotes were issued in 50, 100 and 250 Prutah denominations. The 250 Prutah banknote has the distinction of being the first Israel banknote to have as its theme a site in Israel rather than a stylized guilloche. The reverse has a view of Lake Kinneret. Every banknote issued in Israel afterwards is dedicated to a theme.





# THE WESTERN WALL

The Western Wall in the midst of the Old City in Jerusalem is the section of the Western supporting wall of the Temple Mount which has remained intact since the destruction of the Second Jerusalem Temple in the year 70 C.E. It became the most sacred spot in Jewish religious and national consciousness and tradition by virtue of its proximity to the Western Wall of the Holy of Holies in the Temple, from which, according to numerous sources, the Divine Presence never departed. It became a center of mourning over the destruction of the Temple and Israel's exile, on the one hand, and of religious - in 20th century also national - communion with the memory of Israel's former glory and the hope for its restoration, on the other. Because of the former association, it became known in European languages as the "Wailing Wall".

Jewish travelers over the centuries used to marvel the immense dimensions of the lower stones, some weighing over 100 tons - and believed they were part of Solomon's Temple. The stones were probably quarried at the Cave of Zedkiah, near the Damascus Gate. In order to withstand the soil pressure of the filling behind the Wall, the rows were laid in a terraced manner, each row being set back a few centimeters relative to the one beneath it. The Wall thus slants slightly eastward. This factor, the weight of the stones, and the accuracy of the cutting account for the unusual stability of the Wall.

The Western Wall became a permanent feature in Jewish tradition about 1520, either as a result of the immigration of the Spanish exiles or in the wake of the Turkish conquest in 1518. Thenceforth all literary sources describe it as a place of assembly and prayer for Jews. According to a tradition transmitted by Moses Hafiz, it was the sultan Selim Suleiman the conqueror of Jerusalem who recovered the wall from underneath the dungheap which was hiding it and granted permission to the Jews to hold prayers there.

No Muslim sources about Jerusalem bear any evidence of the Arab interest in the Western Wall. The nearby area became Muslim religious property at the end of 12th century, and from 1320 there is mention of the Moghrabi Quarter established there. Nevertheless, Jews were able to hold their prayers at the Wall undisturbed.

During the 19th century there were attempts by Jews to get control of the Wall. In the 1850s Hakham Abdullah of Bombay failed in his efforts to buy it. Sir Moses Montefiore tried in vain to obtain permission for placing



benches or for installing a protection against rain there. Permission to pave the street was, however, granted. Occasionally a table for the reading of the Torah was placed near the Wall, but had to be soon removed at the demands of the Waqf (Muslim religious authorities). In 1887 Baron Rothschild offered to buy the whole Moghrabi Quarter, resettle its residents and have it demolished. The plan never materialized, probably not only because of the Muslim objections, but due to disagreements between leaders of the Sephardi community.

In 1912 the Turkish authorities ordered the removal of a partition between men and women, benches, a glass cupboard for candles, a table for reading Torah, etc., after the complaints of Waqf.

In the period of the British Mandate there were numerous clashes around the Western Wall between Jews and Moslems. After the Balfour Declaration had given the Jews a recognized national status in the Land of Israel, the Western Wall gained national significance among the Jews together with the traditional religious significance. On the other hand, the Arab mufti started to incite his community against the Zionists who, he claimed, intended to seize control of the Wall. In order to antagonize the Jews, the mufti ordered the opening of a gate at the southern end of the street thus converting it into a thoroughfare for passersby and animals. In addition the Muslims deliberately held loud-voiced ceremonies in the vicinity. They also complained again about the placing of accessories of worship near the Wall, and a partition between men and women was removed by the British police on Yom Kippur of 1928. In August 1929 an instigated Muslim crowd rioted among the worshipers and destroyed ritual objects. This unrest was followed by riots a few days later.

The British set up a committee of inquiry and consequently an international committee (consisting of a Swede, a Swiss, and a Dutchman) was appointed by the League of Nations to resolve "the problem of the Wall". It conducted in Jerusalem, in the summer of 1930, "the trial of the Wall". The commission concluded that the Muslims had absolute ownership of the Wall. However, the Jews had the uncontested right to worship and to place seats in the street, though not to blow the shofar there. The Arabs objected, and the Jews agreed, except for the last point, considering it a humiliation. Each year nationalist youths would blow the shofar near the wall at the termination of Yom Kippur, which would always lead to the intervention of the British police.

From December 1947, after bloody incidents with the Arabs, Jews were no longer able to approach the Wall. During the War of Independence, after the capitulation of the Jewish Quarter of the Old City



in May 1948, Jews were prevented for 19 years from even looking at the Wall from afar, in spite of a paragraph in the cease-fire agreement granting freedom of access to the holy places.

In June of 1967, Egypt, Jordan, Syria and Iraq attacked Israel but the Israel Defense Forces won an unexampled victory. The Wall was liberated on the third day of the Six-Day war (June 7, 1967) by Israel's parachutists breaking through the "bloody gate" which the mufti had opened and liberated the Old City. Thus was the eternal Jewish capital made one again, and battle-grimed paratroopers found themselves, as if by some strange magic, standing in humble prayerfulness at Jewry's most hallowed site, the Western Wall.

The Moghrabi quarter was immediately demolished, and on the first day of Shavuot, quarter a million Jews swarmed to the place. Subsequently the buildings placed against the Wall in its continuation southward were removed. The entire cleared area in front of the Western Wall was leveled and converted into a large paved open space. The lower square near the Wall is the prayer area, where one may find people praying or studying, either singly or in groups, day and night throughout the year. The surface of the wall, from the pavement and up to the man's height, differs by the color and feels differently - it is polished by human hands that touched it in prayers through the centuries.

The Western Wall has been the motif for several different Israel numismatic issues. The best example is the Victory Coin which has on its reverse the Western Wall of the Temple of Solomon in Jerusalem, and the date of its restoration to Jewish worship





## ABOUT LUIS DE TORRES

500 years ago, Luis De Torres set foot on the island of San Salvador, one of the 700 islands comprising the Bahamas. He was Jewish, a Marrano, and the interpreter for Christopher Columbus. Today, in Freeport on Grand Bahama Island, stands the Luis De Torres Synagogue, the only Synagogue in the Commonwealth of the Bahamas, and the pride and joy of this small Jewish Community. The synagogue is located on Sunrise Highway, between the Lutheran Church and the Roman Catholic "Mary Star of the Sea."

Because of the name Luis De Torres, most visitors, of whom there are many, naturally assume that it is a Sephardic Shul; however it is so named for a very different reason.

Jewish activity in the Bahamas between the 15th century and the present time is uncertain, but the Jewish population has been extremely varied. The island of New Providence (Nassau) has a greater population but no Synagogue. In Grand Bahama, with a resident membership of about 20, and approximately 30 offshore members, the synagogue maintains services at least during the winter months and for the High Festivals also. During a regular Shabbat service the link between the present and the past is related to visitors by the congregation reciting

*In fourteen hundred and ninety two  
Columbus sailed the ocean blue  
And in his crew there was a Jew  
and his name was Luis De Torres.*

The first two immortal lines are taken from a poem entitled "The History of the United States" composed in 1919 by Winifred Sackville Stoner Jr. The third line is added for amusement.

With respect to the Columbus voyage, naturally there could be no Jewish crew as such, but there were certainly marranos, amongst them the ship's surgeon, the navigator and the cartographer. Finally there was Luis De Torres. Luis De Torres was engaged by Columbus as the linguist for the fleet of three ships, the Nina, the Pinta and the Santa Maria. The man was supposedly fluent in Arabic, Hebrew, Chaldean, Spanish, Portuguese, French and Latin. He was a Marrano, a "damned" or secret Jew who, to escape persecution, and death at the hands of the inquisition, converted to Christianity but, at heart, remained Jewish.

He had served a Juan Chacon, Governor of Murcia, as a Hebrew interpreter. Murcia had a large Jewish population, but with the forth coming expulsion he would no longer be required. Simon Wiesenthal



speculates (in *Sails of Hope*) that "after the landfall in America, the first words addressed to the natives were Hebrew." What is known for sure is that Torres was the first European settler in the New World. Torres later founded his own small empire in Cuba, after leading an expedition into its interior and winning the friendship of the native ruler. As an independent ruler of a Spanish territory, Torres received an annual allowance from the Spanish royal family.

He was converted from Judaism to Catholicism on August 2nd 1492, so timed to enable him to join the fleet which set sail the very next day. August 3rd was also an historic day, not only from the standpoint of the fleet sailing out from Palos, but this was also the day that Ferdinand and Isabella signed the order of expulsion of all Jews from the Iberian Peninsula who had not embraced Catholicism. It was also the Jewish Holiday of Tisha B'av. Was it merely coincidental that the three ships on that very day raised their anchors to set sail for the "New World"?

At that time there was certainly an awareness of positive Jewish contribution to the events. Jews figured prominently in the study of navigational skills such as astronomy and cartography. Before the Expulsion, Abraham Zacuto was forced to leave his native Spain. He was later named Royal Mathematician to the Portuguese royal court. There, he improved the astrolabe (early navigational instrument) and prepared astronomical tables, greatly improving navigational accuracy on the high seas. A copy of Zacuto's astronomical tables, along with Columbus' personal annotations, is still preserved in Seville.

How Columbus, an experienced sailor, but from humble Italian beginnings, convinced Spanish royalty to sponsor the venture is another story. Basically, he had been negotiating for about ten years with very little success.

Contrary to popular opinion, it was not Queen Isabella's jewelry, but Spanish Jewry that made Columbus' historical trip of discovery possible. Actually it was Luis de Santangel, whose grandfather had converted from Judaism to Christianity under pressure of Spanish persecutions, who lent nearly 5 million maravedis to pay for the voyage. In addition, Santangel's influence with King Ferdinand and Queen Isabella was decisive in gaining their acceptance of Columbus' proposals. In recognition of his assistance, Santangel was the first to hear of the historic discoveries directly in a personal letter from Columbus. Showing his allegiance to his former co-religionists, Luis de Santangel made substantial contributions toward the hiring of ships that enabled them to leave when they were expelled en mass from Spain.



Another of Columbus' stalwart friends was Don Isaac Abravanel, who had remained stalwart to his religion and who was one of the most distinguished biblical scholars, philosophers and statesmen of the period. He also helped to finance Columbus' voyage, although he was not there to greet the great explorer upon his return ... since Abravanel was also expelled from Spain, in spite of his high position in the court of Ferdinand and Isabella.

There has always been an historic molehill waiting to become a mountain, and that is the question of whether Columbus himself was Jewish. Although there has never been any serious evidence for the notion, many historians have touched upon the subject. It was taken up by Vignaud in 1913, Francisco Martinez in 1916, Jacob Wasserman in 1929, and became the pretext for a biography by Madariaga in 1939. Despite the lack of evidence, the suggestion resurfaced in a book by the famous Nazi-hunter Simon Wisenthal in 1972.

Although there was no doubt that he was a Catholic, he came from, and was most likely born in, Genoa. His parents were a "New Christian" family which, in the 15<sup>th</sup> century, often meant Previously-Jewish, and most likely of Spanish extraction.

The Community of Grand Bahama is small, but dedicated to maintaining its beautiful Shul, a white stucco building set amidst palm trees, pine trees and flowering shrubs. Services are maintained throughout the winter and up to Pesach when a communal Seder is organized.

The Jewish American Hall of Fame medal by Paul Vincze issued in 1986 commemorates the 500<sup>th</sup> anniversary of Columbus' first audience with Queen Isabella. The obverse shows portraits of the three Jews who made the voyage possible.



***Medal by Paul Vincze (1986), commemorates 500th anniversary of Columbus' first audience with Queen Isabella.***



## **BANIAS NATURE RESERVE**

The Banias Nature Reserve, also called Nahal Hermon Reserve, encompasses the upper Nahal Hermon, the Banias waterfall and a number of archaeological sites, including remains of a Greek temple dedicated to the god Pan. The trails in the reserve pass along bubbling springs, brooks and waterfalls, in the midst of thick riverbank vegetation, and the reserve gives a pleasant refuge from the sun even in summer.

During biblical times the place was uninhabited. The town of Paneas is first mentioned by a Roman historian Polivius as a site of the battle in 200 BCE between Egyptian (Ptoleimid) and Syrian (Seleucid) Greeks. It was a site of a Greek pagan temple dedicated to Pan, a goat-footed god of music and goat herds.

Josephus mentions that the Roman emperor Augustus gave Paneas to king Herod. Herod's son Philip, who ruled the area, expanded the city and called it Ceasarea Philippi (to distinguish it from Caesarea on the Mediterranean coast). In 61 CE the king Agrippa II renamed the place to Neronias in honor of the Roman emperor Nero, but this name held only till 68 CE.

During the Great Jewish Revolt of 66-70 C.E. the Romans imprisoned the Jews of Paneas. In 70 CE, after the revolt was suppressed, games were held here to celebrate the victory of Titus, and many Jewish captives were killed there. However, the Jewish community in Paneas survived. The Talmud mentions the place and distinguished learned Jews living there at that time.

According to Christian tradition, it was in Caesaria Philippi, near the cave (known today as Banias Cave), where St. Peter confessed the divinity of Jesus to the people. In the 4th century, Christians were still a persecuted minority and their churches were vandalized. In the 4th and 5th century, however, Paneas had an important episcopacy that participated in church councils and the city became an important focus of Christian pilgrimage.

Paneas became "Banias" upon Moslem conquest in the 7th century, due to Arabic mispronunciation of "p". The Moslem geographer el Ya'akubi writes that Banias was the capital of the Golan, competing with Damascus in its wealth and quality of life. The Cairo Genizah of 1055 describes Jewish life, including a Jewish court in Banias that it calls "the Fort of Dan", having its own religious court. Jews apparently left the city before the Crusader invasion, most likely to Egypt.

The Crusaders conquered the place in 1129, and surrounded it with a massive ring of fortifications. This did not prevent Nur ed-Din of



Damascus from recapturing Banias in 1164. The place was later reinhabited by Jews. They still lived in Banias during the early Ottoman period.

In 1920, Banias Spring created the main conflict for the committee that decided the border between the British Mandate and the French Mandate; the French prevailed. In 1941, Australian forces won Banias from Vichy-controlled Syria. In the 1960s the Syrians planned to divert the waters of Banias along the slopes of the Golan to the Yarmuk River in order to deprive Israel of one of its essential water sources. This led to retaliation steps from the side of Israel, and nearly caused a new war.

On June 10th, 1967, the last day of the Six Day War, Golani Brigade forces quickly conquered the small village of Banias where a Syrian fort stood. A swimming pool, one of five such pools built along the slopes of the Golan, was used by Syrian officers during 1948-67. It is possible that the modern pool is based on an ancient one, because a wealthy Paneas neighborhood stood along the nearby stream in 4th century BCE. Its spring-fed waters are warmer than in Hermon River.

During the last few years the site has been extensively excavated. The main finds are the pagan temple by Banias Spring, a water aqueduct above the spring and many urban structures to the south. The Banias spring begins at the foot of Mount Hermon and its water rushes with great force through a canyon like channel, losing more than 60 feet in altitude over the course of a couple of miles and forms the Banias waterfall. The Banias waterfall is only 33 feet high, but it is one of the most beautiful waterfalls in Israel. From the observation point the trail goes down to the pool at the foot of the waterfall. The air here is fresh and full of brilliant water dust.

Banias is featured on the reverse side of the Jordan River State Medal issued by Israel in 1990. The waterfall, one of the sources of the River Jordan is shown in the midst of rich vegetation, with Mt. Hermon in the background.





# The Armor Memorial Site

The area of Latrun is a region of the Ayalon Valley, about 15 kilometers west of Jerusalem and 14 kilometers southeast of al-Ramla. Latrun is the first of the hilly ridges that a traveler will see on his way while ascending to Jerusalem, and therefore is of significant strategic value. In the Bible, Ayalon Valley was the site of a battle in which Joshua defeated the Amorites; during the Crusades, Latrun was also the scene of many attacks. A crusader stronghold there, "*Le toron des chevaliers*" (The Tower of the Knights), may be the origin of the name "Latrun". The other theory is that the name originates from the name the Christian pilgrims gave to the town "*Castellum bonu Latronis*" (The Fortress of the Good Thief).

In 1861, a monastery was established in Latrun by French monks of the Trappist order who produce liquor, although their order's rules imply abstinence from alcohol. The monks grow vines in the areas surrounding their monastery.

Following the Great Arab Uprising 1936-1939, the British authorities built a number of police forts of similar design (named Taggart's after their constructor) in various locations. Latrun was chosen as such a site due to its strategic significance, particularly its dominant position above the old Tel-Aviv-Jerusalem highway passing immediately below the hill-line. When the last British troops departed from Palestine in May 14, 1948, the fort was overtaken by the Jordanian Arab Legion. That police fort had an enormous impact on the outcome of the 1948 Arab-Israeli war.

Just 10 days after the Declaration of Israel, on May 24, 1948, the fort was assaulted by combined forces of Israel's newly-created 7th Brigade, and a battalion of the Alexandroni Brigade. The attack (codenamed "Bin-Nun A") failed, with heavy casualties. A week later, on June 1st, the fort withstood yet another attack ("Bin-Nun B"), even though its outer defenses were breached. Many of the Israeli conscripts had just survived the Holocaust and were new immigrants and most were poorly trained. The equipment was also very poor, and artillery support was lacking. The results of the battle were mixed. The official combined number of casualties for both the battles was 139. This was an extremely high figure for an assault conducted mainly by two battalions. As records are carefully kept for each fallen soldier, this figure seems exact. While the Tel-Aviv Jerusalem highway was not secured, the two Battles of Latrun can be seen as a limited strategic success, since they contained the Legion and allowed the opening of the bypass road, which lifted the siege from Jerusalem.



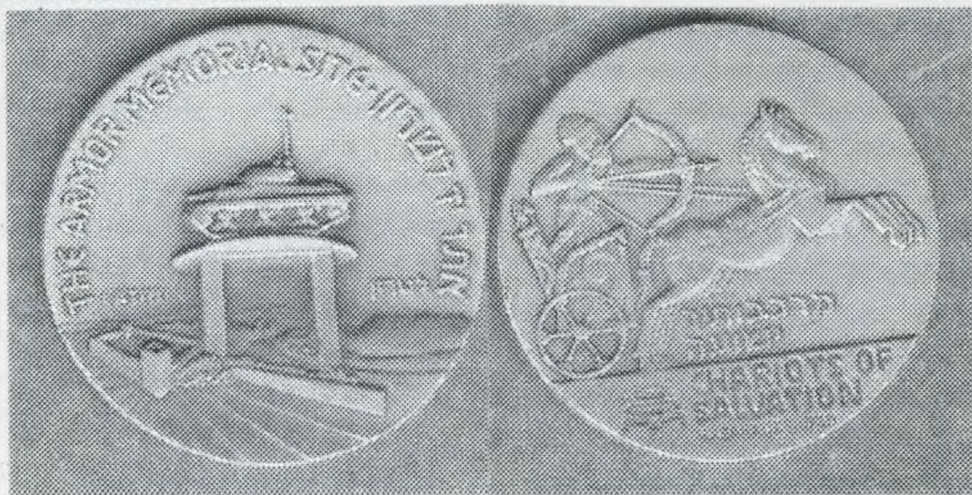
The fort was used to shell Israeli traffic on the highway and thus effectively impose a siege upon Jerusalem. During early June, an alternative route was developed that was nicknamed the "Burma Road" after the American and British route into Japanese-controlled China during World War II.

In the 1949 cease-fire agreement, the fort remained a bulge under Jordanian control though a bypass road was built, Latrun was still only several miles to the east from Israel's only international airport. In 1967, Latrun was captured by Israeli forces. The fort has since become a museum and a memorial site for Israel's armored forces, whereas the monastery is considered a popular tourist attraction.

The museum of the armored corps presents visitors with the magnificent spirit of the armored corps since Israel's Declaration of Independence - the technological accomplishments of the corps, exhibitions of the armored corps legacy, and a sense of the Zionist spirit that infuses national sites. Despite its national emphasis, the museum is a universal one. It maintains an international display of models of over 200 tanks and other armored fighting vehicles from every army in the world, since the first tank participated in World War I. In the museum you can also learn about the history and development of armored vehicles. and the development of armored warfare from the days of the pharaohs until today.

The display at the site also includes tanks that were never part of Israeli wars and came into possession as the spoils of war or through international trade. Their very presence serves to complete the knowledge of anyone interested in the subject.

The Armor Memorial Site Medal was issued by Israel as part of its series of tank medals.





## A MACCABI MEDAL

The Maccabi Association of London is a member of the international Jewish sports organization which bears the name of Judah Maccabi. It had its origin in the belief of young Eastern European Jews becoming involved in the growing movement for a national home in Palestine at the end of the 19th century. The one essential prerequisite was the improvement of the physique of ghetto youth.

Gymnastics clubs were founded in a number of Eastern and Central European countries. They were not immediately called Maccabi. The first club, opened in Constantinople, Turkey, in 1895, was called the Israel Gymnastics Club, while others were named after another hero, Bar Kokhba, or were known by the Hebrew names "Ha-Ko'ah" ("strength") or "Ha-Gibbor" ("strong man").

The concept of a nationalist sports movement received impetus in 1898 from a stirring address by the well-known Zionist leader, the physician Max Nordau, at the second Zionist Congress in Basle, in which he proclaimed:

*Gymnastics and physical training are exceedingly important for us Jews, whose greatest defect has been and is a lack of discipline... nature has endowed us with the spiritual qualities required for athletic achievements of an extraordinary quality. All we lack is muscle, and that can be developed with the aid of physical exercise... The more Jews achieve in the various branches of sport, the greater will be their self-confidence and self-respect.*

The truth of Nordau's contention was demonstrated in 1903 at the fourth Zionist Congress in Basle, where a group of 35 outstanding gymnasts from various European clubs staged an impressive display. It was at this Congress that the foundations were laid for the *Juedische Turnerschaft*—the Union of Jewish Gymnastics Clubs—which united all the existing sports clubs.

During the first decade of the 20th century the movement spread to more countries on the European continent and to Palestine, where clubs were formed in Jaffa (1906) and Jerusalem (1911). The first real approach to Zionism came in 1912, when at a Maccabi conference in Berlin it was decided to organize group excursions to Palestine in 1913 and 1914. By this time there were over 100 affiliated clubs in Europe, with a membership running into several thousands, and the movement had come to be accepted, unofficially, as part of the Young Zionist movement.



World War I halted Maccabi activities, but with its close they were renewed everywhere in Europe. At a convention in Carlsbad, Czechoslovakia, the World Maccabi Union was formed with ten affiliated countries and started its operations as an organic part of the Zionist movement. By the time of the second Maccabi congress a year later 22 territorial organizations had affiliated, and the world membership had grown to nearly 100,000. In 1929 the first international sports meeting was held in Prague and another was held in Antwerp, Belgium, the following year. These were forerunners of the world Maccabiah games which were to be staged in Palestine from 1932 onward.

By the time World War II broke out, the world membership was estimated at 200,000 with branches located in most countries of Europe and in Palestine, Turkey, Egypt, China, Australia, South America, and South Africa. It was in 1939 that a nucleus of refugees from Europe established Maccabi in the United States

During World War II, the activities of the constituent branches of the World Union virtually ceased. Immediately following the war Maccabi leaders in England and Palestine revived the clubs still in existence and helped survivors of the Holocaust to get to Erez Israel. In the countries that now came under Russian control, Jews were forbidden to engage in sports activities as Jews, although a Maccabi group did exist for a short period in the Russian zone of Berlin.

In 1946 the The birth of the State of Israel gave the movement a new focus and a new impetus, and from 1948 onward all the activities of Maccabi were oriented toward Israel, where the headquarters of the entire movement were established in Tel Aviv. By 1969, 38 countries were affiliated to the World Union, and the membership was estimated to be about 200,000.

The illustrated medal was issued by the Maccabi Association in London . The reverse is engraved "Swimming, 1936 S.C.M. Antwerp" possibly alluding to the initials of winner of the swimming meet, and Antwerp as the country of the winner.





## GRAN TEMPLO DE PASO

In the late 19<sup>th</sup> century, a wave of Jewish immigration fleeing poverty and pogroms in Russia, and other Eastern Europe countries, moved to Argentina because of its open door policy of immigration. These Jews became known as "Rusos" and became active in Argentinian society.

In 1889, 824 Russian Jews arrived in Argentina on the *S.S. Weser* and became gauchos (Argentine cowboys). The gauchos bought land and established a colony, which they named Moiseville. Due to lack of funding, the gauchos appealed to Baron Maurice de Hirsch for funds and the Baron subsequently founded the Jewish Colonization Association. During its heyday, the Association owned more than 600,000 hectares of land, populated by more than 200,000 Jews. While many of these cooperative ranches are now owned by non-Jews, Jews continue to run some of the properties.

Between 1906 and 1912, Jewish immigration increased at a rate of 13,000 immigrants per year. Most of the immigrants were Ashkenazi Jews from Europe, but a number of Sephardic Jews from Morocco and the Ottoman Empire also settled in Argentina. By 1920, more than 150,000 Jews were living in Argentina.

Jews became involved in most sectors of Argentine society. They were unable to work in the government or military and so many became farmers, peddlers, artisans and shopkeepers. Cultural and religious organizations flourished and a Yiddish press and theater opened in Buenos Aires, as well as a Jewish hospital and a number of Zionist organizations.

The Once (pronounced OWN-say) is Buenos' Aires version of New York's Lower East Side, and former hub of Jewish life. It was here in the early part of the 1900s where Russian Jews fleeing pogroms and persecution, mingled with Jews from Morocco and Syria, similarly seeking a land free of poverty and tyranny. The barrio is officially named Balvanera, but is known commonly as Once, or eleven, from the neighborhood train station 11 de Septiembre, which recalls a historical political uprising.

Once can be lauded as neither a fashionable nor particularly charming section of Buenos Aires. Its gritty, dense feel recalls its humble origins, where multi-ethnic and diverse Jewish life once bubbled. Similar to the case of New York's Lower East Side, the Jewish community here prospered and emigrated up and out to more attractive barrios. Back in the good old days, crowds gathered on Sundays to buy the Yiddish paper (there were several), have lunch at one of several delicatessens that lined the street, or share heated debates over political issues of the day at coffee bars that, like the

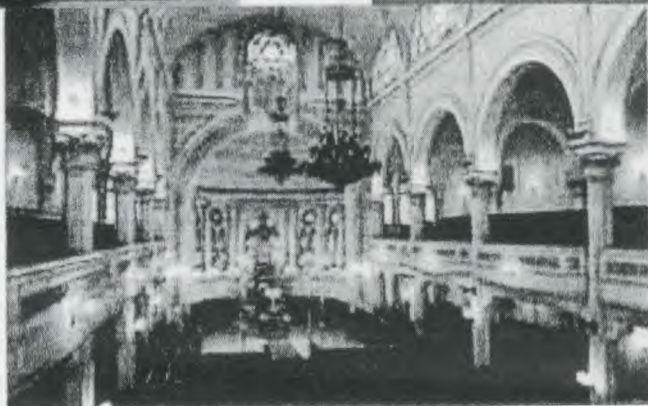
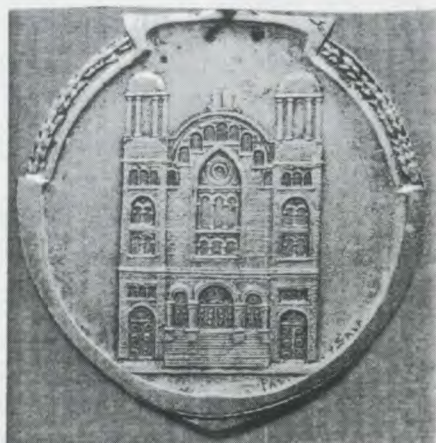


Yiddish press, are no longer extant. Where Jewish shopowners and residents once were the predominant inhabitants, today Koreans and Catholic Argentines have moved onto the scene.

The Gran Templo de Paso, a elaborate elegant structure was erected in 1927. The dedication ceremony was attended by then Argentine president, Marcelo T. Alvear. A wrought iron gate stands proudly in front of a beautiful white staircase leading up to the magnificent white arches which make up the entrance of this domed synagogue. The synagogue attests to the wealth then of the Jewish community.

Today, outside the Temple a security guard dressed in blue uniform guards the premises against terrorism. All Jewish institutions, aside from the guard in blue, are protected by a row of cement barricades, drawing attention to their location.

The illustrated medal was struck to commemorate the inauguration of the Gran Templo Israelita. The obverse depicts a view of the domed synagogue and bears the name of the engraver. The reverse side shows a large Star of David and in Spanish "Inauguracion del "Gran Templo" Israelita 25-9-1927 B. Aires"



**Gran Templo de Paso, Buenos Aires**



# Mendoza and Humphries

Daniel Mendoza was the first Jewish boxer to become a champion (1792-1795). He introduced the modern science of boxing, with an approach that included footwork, sparring, defense, and strategy that replaced the brutal slugging of the previous era. Although a natural middleweight (5'7", 160 pounds), Mendoza fought heavyweights, and became champion by learning to keep his bigger opponents at a distance as he moved about the ring. In the process, Mendoza changed the sport.

The late 18th Century was a time of social and political upheaval. Boxing was gaining widespread acceptance, and Mendoza became boxing's first superstar. A hero to England's Jewish community, the descendant of Portugese Jews, he spoke Hebrew and insisted on being billed as "Mendoza the Jew."

From his youth, Mendoza got into fights, as he defended fellow Jews from the insults and threats of their gentile neighbors. He lost a job as a glazier when he thrashed his boss's son in a fight. Then, while working in a tea shop, Mendoza defended his employer against a disgruntled porter who appeared ready to attack. Only 16 years old at the time, Daniel defeated the porter in 15 minutes. Among the surprised spectators was Richard Humphries, "The Gentleman Boxer," who felt he had discovered a worthy protege.

Humphries trained Mendoza for the lad's first prize fight, which took place in 1784. Mendoza defeated Harry The Coalheaver in 40 rounds; the time was 1 hour and 58 minutes. While training for his next fight, Mendoza had a falling out with his mentor Humphries. On September 9, the two men got into a public argument at the Cock Tavern in Epping Forest, and went out back to settle things, but were stopped by police. Four months later, on January 9, 1788, they fought in a ring, and drew an amazing crowd of 60,000 people. The bout was considered a terrific fight while it lasted; but to his disappointment, Mendoza slipped in the 28th minute and sprained his ankle, causing him to concede the contest.

"The Gentleman Boxer" taunted his former protege after the fight by calling him a coward. Mendoza responded that he would not fight again until his ankle was fully healed. This incensed Humphries, and their feud became famous throughout England. Mendoza spent the next year perfecting an innovative style of defense. In an era that allowed wrestling moves above the waist, and in which rounds were marked by knockdowns, Mendoza used sidestepping, a straight left, and special guarding techniques. More perceptive observers understood that Mendoza, smaller



than most of his opponents, was developing a defense that capitalized on his speed. This technique allowed him to rise to the top of his profession. He not only became England's first national celebrity; he also changed boxing forever. In the process of doing so, Mendoza defeated his nemesis, Humphries, in convincing fashion.

The Mendoza-Humphries rivalry was one of the most famous in the early history of boxing. In May 1789, Mendoza and Humphries fought their long-awaited rematch in an amphitheater built especially for the bout. Ignoring Humphries' taunts, Mendoza was patient as he dominated the fight, closing Humphries' right eye, and cutting him above the left eye. Humphries was literally blinded, and swallowed quite a bit of blood before falling -- without being hit -- in the 65th round, after 50 minutes.

The demand for a third and decisive meeting resulted in the two fighters meeting once more, in September, 1790. Again Mendoza proved the better man, achieving victory after 72 rounds (1 hour and 13 minutes). Humphries retired after the bout. But if it was the end of his career, it was the launching of Mendoza the Jew.

In 1787, Mendoza mixed with royalty when he became the first boxer to win the patronage of the Prince of Wales (later to become King George IV). After defeating Humphries the second time, he also became the first Jew to ever speak to King George III. Mendoza's acceptance by royalty helped elevate the position of Jews in English society.

Hailed as a British hero, Mendoza's achievements countered the stereotypes of English Jews typified by Shakespeare's Shylock in *The Merchant of Venice*. He spent three years as champion, touring Scotland and Ireland, and teaching the art of boxing to Celts and English nobles alike. Mendoza was the first to make boxing socially acceptable.

In 1954, 190 years after his birth, in an America he had never seen, Mendoza was officially named one of the inaugural group of boxers elected to the Boxing Hall of Fame. He was also selected to the inaugural class of the International Boxing Hall of Fame in 1990, and is a member of the International Jewish Sports Hall of Fame.

The seven inch medal is owned by John Tayloy of Doncaster, England, who sent the photo of the medal to A.I.N.A. for information. It is said that the fight had the largest gathering of people ever congregated in Doncaster and that the roar of the spectators could be heard for many miles away.





# Serial numbers on banknotes – What do they serve?

By: Shmuel Aviezer

On the very first banknote issued, by the Bank of England in 1694, there appeared a serial number. Obviously, this was meant, among other factors, to transmit credibility to the users while bestowing individuality to the banknote itself.

In many central banks, as late as the early years of 1900, there emerged the typical profile of the submissive clerk with black cuffs wrapping his sleeves who, equipped with a rounded ruler, has inscribed, in a massive ledger, the numbers of the outgoing banknotes and the date of their introduction into circulation; then, recording the date of their depositing back in the central bank prior to routing them to incineration.

This process was put to practice for at least two purposes: To trace the passage of the banknote in circulation and to make sure that the same banknote does not return twice, which could raise the suspicion of forgery.

## Location

Most of the banknotes bear their serial numbers on the front side. It was logically assumed that the people look primarily on the side on which the portrait, or the main motif, is depicted; thereby, the serial numbers appropriate location should be when this motif is illustrated. Yet, many countries print the serial numbers on the back side due to either readability limitations imposed by the automatic sorting machines or in bowing to the teeming accumulation of the design on the front side.

Serial numbers are placed in two locations: the left side and right side of the banknote. This established standard is designed to easily identify the banknote if torn and has to be replaced. The rule prescribes that when more than half a portion of the banknote is presented it is redeemed on the spot. But when an exact half is provided, then it is kept aside for one year to ensure that the other half is not presented for redemption.

Apart from the first three banknote series in Israel, i.e. the Anglo-Palestine Bank issues of the years 1948 and 1952 and the first Bank of Israel issue in 1955, on which the serial numbers were prominent on the front side, all subsequent Israeli banknotes exhibited their serial numbers on the back side.

A peculiar procedure was pursued in numbering the first three series of the Bank of Israel, issued in the years 1955, 1959 and 1969. A Hebrew letter prefix, joined by an identifying digit, was harnessed to the serial numbers, exploiting most of the Hebrew alphabet. The idea, as broached by the banknote printing companies came to avoid the need to stretch the serial number to more than six digits and also enable the use of



the same serials repeatedly as the quantities of the printed banknotes increase. Still, in the third series in particular, anticipating greater demands for banknotes, the serial numbers were upgraded to include eight digits plus the letter prefix (as an exception, a reprint of the I.L. 100 note put into circulation in 1973 did not bear a letter prefix).

Starting from the fourth series, in 1975, the prefixes were discarded and a ten-digit numbering was initiated. This is the system prevailing up to this day on the Israeli banknotes. The composition of the serial number changes from country to country. One form includes the sheet number, the denomination, the serial number and a control digit. Some Israeli banknotes had the serial number devisable by 9.

As known, all the Dollar denominations of the USA carry their serial number on the front side. They are even so marked that it is possible to pinpoint their location on the uncut 32-note printed sheet.

### **Coloring**

The dominant color of the serial numbers on the banknotes is black. Yet, many countries choose to print the serials in a variety of colors, either for design and aesthetic requisitions or for the automatic reading requirements.

The case of the second series of the Bank of Israel, first put into circulation in 1959, is interesting in this field. Because the printed notes were transported by ship from the European printing company to Israel, in several quantities, it was decided that in each separate shipment the serial number shows a different color. In such a deterrent step, should a shipment fall in alien hands, or the ship sink, it is easy to detect if such banknotes pop up in circulation in one way or another. Consequently, we have a display of colors on some of the denominations of this series:

Black (on all denominations);

Red (I.L. 10; I.L. 50);

Blue (I.L. 10; I.L. 50);

Green (I.L. 50);

Brown (I.L. 10; I.L. 50)

On the current series of banknotes of Israel, introduced in 1999, the serial numbers exhibit an array of colors. In the lower left-hand corner black on all notes (as a security feature, it shines when illuminated with ultra violet light, using a special ultra violet lamp).

In the top right-hand corner, as follows:

NIS 20 olive green;

NIS 50 blue;

NIS 100 orange;

NIS 200 violet;



For further information please see my detailed article: "Color Play in the New Israeli banknotes", printed in The Shekel, Sept.-Oct. 2000).

### **Automatic sorting of banknotes**

Commercial banks deposit regularly in central banks packets of used and worn banknotes. One reason is because they have to keep a certain level of deposits in the central bank as promulgated by the regulations governing the mutual relations between these institutions. As a vital side-product of these deposits central bank act to sort out the incoming banknotes and filter out unfit ones for incineration. This process has been, for a long time, a tiresome job for workers who were obliged to do this sorting by hand. In countering this monotonous and tedious work, prolonged efforts were invested to create an automatic system that is designed to perform this task, while simultaneously taking all precautions to ascertain that, in the process, no invalid or forged notes are validated. Finally, automatic sorting machines, in varying systems of functions, have been produced and are now carrying out this service in central banks in many countries.

The serial numbers play a crucial part in many systems of this control. Some are printed in magnetic ink or fluorescent ink that detected and thereby the sorting is carried out as programmed. In some countries the serial numbers are read for identification. In this case, the digits are trimmed in a distinctive contour that is called OCR (Optical Character Reader).

### **Numismatics in Serial Numbers**

The diversity in serial numbers-color, prefixes, characters, inks and so forth – has motivated numismatics to develop collection venues thereof.

In Israel, an avid collector of banknotes, Mr. Rafi Nahum, ventured on the research of the serial numbers and their prefixes of the Israeli banknotes, from the first series (1955) and up to the third series (1973) and has reached the astounding number of 1160 prefixes!

In a modest contribution to the numismatists activity in this domain, the Bank of Israel has issued two sets of banknotes: One that comprises the denominations NIS 1, NIS 10, and NIS 50, and the other, the denominations NIS 100 and NIS 200, all bearing the same serial numbers, starting from 0000000018 (the last digit being a control digit). The quantity of 2000, of each set, has been distributed by the Israel Government Coins and Medals Corporation.



# CLUB BULLETIN

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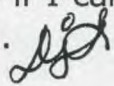


VOLUME XXV No. 6 November-December 2004

**INS/ICC of LOS ANGELES:** A roundtable discussion on what's happening and not happening and current conditions in the numismatics of Israel was held at the August meeting. Because of the upcoming holidays, the September meeting will not be held. Although not confirmed as of the writing of this issue, member David Gursky will give a presentation at the October meeting on his recent trip to Israel. Meetings are held on the third Thursday of the month at Factor's Deli, 9420 Pico Boulevard, in Beverly Hills beginning at 7:00 p.m.

**INS of NEW YORK:** Study topics for the September meeting will be the letter "V", with the topic and calendar items to be announced later. Recent acquisitions are always encouraged. INSNY now meets on the fourth Wednesday of the month beginning at 7:30 p.m. at the offices of Dr. Jay Galst. Early arrivals enjoy dinner together at the Cinema Café located directly across the street at 6:30 p.m. Current officers are Morty Leventhal, president; Julie Turoff, vice-president; and Arthur Strickler, corresponding secretary and treasurer.



**COMMENTS FROM DJS:** It has really been quiet this summer. No inquiries for the Buy/Sell/Trade section and no correspondence, either by mail or by email. Very unusual. The annual AINA general membership meeting was held at the recent ANA convention. Should be receiving a report on that meeting shortly. I am half contemplating at this time to finally implement a new feature within the Shekel, something our esteemed late president and founder Morris Bram always wanted me to do, entitled "Profile of a \_\_\_\_". Could be a numismatist, a dealer, an artist, an exhibitor, a hard-working volunteer for AINA/INS group, whatever. So if I call you, be ready to be "profiled". Be well, be happy. . . . 

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AINA members are first to get new issues of Israel's coins and medals at official government price! AINA members are regularly advised of other valuable numismatic items including coins, books, medals, and special commemorative issues. If you seek to benefit from the knowledge and lore of Israel's numismatics, you are invite to join.

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# "BURNING BUSH"

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While Moses the Shepherd was tending his sheep in the desert, he beheld a bush that was burning without being consumed. Out of this bush, G-d appeared to Moses and spoke to him of the suffering of the Israelites who were enslaved in Egypt. At this moment, the life of Moses the Shepherd was to change. He was appointed by G-d to face Pharoah and lead the Israelites on the Exodus from Egypt to a Land "flowing with milk and honey".

The coin obverse bears a stylized representation of the Burning Bush, depicting one of the most dramatic scenes described in the Bible.

Coin Design: Obv. – Moshe Perg, Rev. (Face Value Side) – Gideon Sagi

## Coin Specifications

Cat. No.	Metal and Finish	Face Value	Mint Mark	Diameter	Weight	Maximum Mintage
31612300	Gold/917 22k, Proof	NIS 10	"מ" (Mem)	30mm	16.96g	555
21612380	Silver/925 Proof	NIS 2	"מ" (Mem)	38.7mm	28.8g	1,800
21612300	Silver/925Proof-like	NIS 1	Star of David	30mm	14.4g	1,800
71612331	Set of the 3 above coins					
71612222	Set of the 2 silver coins					

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